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The Orthodox Herald

Celebrating our 44th year

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FOR ALL

During the first five centuries of the Church, people did not just become members. They had to undergo a structured course of preparation. There still exist copies of some of these lessons which we would now call Catechisms. While studying for baptism, they were allowed to attend only the beginning of the Divine Liturgy which is instructional, containing among other teachings the reading of the Epistle and Gospel. This preparation was necessary because there was fear that people who were improperly or incompletely instructed might decide to leave the faith or worse still betray it and the faithful in time of persecution. There was also the possibility of blasphemy or disruption of the services by the uncommitted.

This is so long ago. In most parts of the world we no longer have to worry about the services being disrupted or of being persecuted for our religion. Besides in this era of ecumenism, people are accepted into the faith without very much preparation. And the congregation is made up of mostly baptized people as they were baptized as infants. Why continue to include the Litany of the Catechumens in the Divine Liturgy?

This question is not new. In the early 1900's it was answered by Nicholas Gogol in his book Meditations on the Divine Liturgy. He wrote: "although at the present time there are very seldom people who have not received baptism and so are not classified as catechumens, yet everyone present identifies himself as a catechumen when he thinks about how far he is from the fervor of those believers in the early days of Christianity who were granted the privilege of being present at the table of love."

He continues that when the priest asks the catechumens to depart at the end of the Litany "at these words all those who hear these words should shudder at their own unworthiness as

(Continued on Page 51, Col. 1)



С НОВЫМ ГОДОМ

TAKERS AND GIVERS

What kind of a person are you? We come in all shapes, sizes, colors, and with all manner of attitude about life.

One category which grabbed my attention recently is between people who are basically "Takers" and those who are fundamentally "Givers."

This took place at a continuing education session for registered nurses so the category was not concerned with money but about how we approach life.

"Takers" are willing to see life as existing for their sole benefit. This attitude that this life is for our personal advantage is one of the causes of so much trouble. Human life will truly fall apart unless we cease being only "takers" and see a genuine responsibility for one another. The rapid rise in crimes of personal violence, the abuse of children, spouses, and elders does not spring from a community of people who feel bound together and look out for each other.

"Givers" know that true human joy comes in the daring, riskful, offering of ourselves to others. The Christian

(Continued on Page 51, Col. 1)

THINK ON THIS

"A word to the wise is sufficient." So goes the proverbial saying. A wise person is one who listens to advice or correction with an open mind, holding no prejudices. He weighs what he hears and adjusts his thinking. He acts on the basis of principles and facts, or truth. An individual who uses tactics such as pressure or threats is not successful with a wise person.

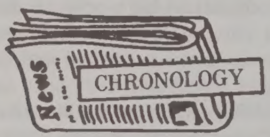
The Bible expresses the idea in slightly different words. It says, "A reproof entereth more into a wise man than a hundred stripes into a fool." Prov. 17:10.

If a person who has understanding makes a mistake and it is called to his attention, he immediately sees the damage his mistake can or does cause and, particularly, the strain that it can put on his relationship with God. He does not put on a show of indignation or anger, or brush aside the rebuker, trying to make himself right in the matter. The understanding person is immediately affected in his conscience by a rebuke. Thereafter no more needs to be done, for his conscience will move him to make efforts toward getting the matter straightened out if possible. He will seek forgiveness from the person wronged and from God.

On the other hand, the stupid person (not merely ignorant person) is one who has no understanding of his relationship to his fellowman and to God. He may even have knowledge of God's Word, but no appreciation or balanced reasoning. Words of counsel, even of rebuke or reproof, have no effect on him. Appeal to conscience does not move him to acknowledge and rectify his wrong. Even his being "beaten" with a hundred strokes" would not change him. With no regard for God or for other persons, he thinks only of himself. His heart becomes hardened and his conscience is seared by his resistance to rebukes and strokes. "A wise man feareth and departeth from evil; but the fool rageth, and is confident," says the wise writer of

(Continued on Page 51, Col. 3)

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JANUARY 1995

THE ARCHDIOCESE MISSION CENTER, which is located in St. Augustine, FL, has been renamed. It is now The Orthodox Christian Mission Center. Formerly it was completely under the auspices of the Greek Archdiocese. It is now an arm of all the churches which belong to SCOBA. The Center sends missioners and help to many countries around the world. Write P.O. Box 4319, St. Augustine, FL 32085-4319.

THE ORTHODOX CHRISTIAN STREET AND PRISON MINISTRY visited Russia this fall to "help restore the chaplaincy program in the prison system of the Russian Federation, after 75 long years" of no services. Seminars were held in Moscow and Ryazan. Fr. Duane Pederson, P.O. Box 1949, Hollywood, CA 90078 was a participant.

RUSSIAN BOOKS published in the West are needed in libraries in Russia. If you have any to donate, send a listing of the books to CRA, P.O. Box 818, Nyack, NY 10960-0818.

FOR 1995: The Church considers this year 7503 since the creation of the world. Books printed this year will have this date plus the 1995. The dates for Easter/Pascha differ by one week. Western Christians celebrate on April 16, Eastern Orthodox celebrate on April 23. Pentecost falls on June 11.

THE DIRECTORY OF ORTHODOX PARISHES AND INSTITUTIONS IN NORTH AMERICA, 1994 EDITION lists over 3,000 Orthodox parishes, monasteries, places to purchase religious supplies, etc. Send $9.95 for postpaid copy to OPT, Box 1128, Torrance, CA 90505-0128.

YELTSIN AND CLINTON toured a Library of Congress exhibit which highlighted the early influence of the Russian Orthodox Church on Alaska.

A CHILDREN'S HOME of Orthodox in America, which started in 1966, has now grown to be the largest child care provider in California and among the top three in the nation. Fr. Leon Pachis, who was instrumental in its formation and ongoing functioning, is retiring in 1995. Fr. Tom Avramis has become the CEO. Guadalupe Homes has expanded its mission and has added Foster Family programs and Senior Citizen Homes. For info contact: Guadalupe Homes, P.O. Box 848, Colton, CA 92324 or call 800-543-7730.

IN PEREMYSL Region of Poland since World War II of nearly 400 Eastern churches, 383 have been confiscated by the state. Only 28 churches remain in the possession of the Orthodox Church and these few are still being desecrated, vandalized or torched on occasions.

BETWEEN 200 and 500 users contact a World-Wide Web program created by Ken Lang, a computer-science student. Called Confession Booth, it says, "In need of a little absolution? Dump your sins at the Confession Booth. A digital priest will dole out a penance."

RUSSIA'S MUTE AND HIDDEN LOOT was an exhibit in New York's Modern Museum, which brought notice to the question of art displaced by the Second World War. Russia and Germany are the most involved.

THE MOST COMPLETE SUPPLY of books on every aspect of iconography (how-to, collections, copies) can be obtained from Oakwood Publications, 3827 Bluff St., Torrance, CA 90505-6359.

THE SPOKESMAN FOR ORTHODOX IN ISRAEL is the Greek Orthodox Patriarch. He speaks on behalf of all the Christians (Orthodox and non-Orthodox) when there is need for the Christians to have one voice with which to speak to the Israel government about their rights or their problems.

READ IN FORBES MAGAZINE: "When the spirit moves, log off E-mail and pick up a classic work. If you want to learn about entrepreneurship, you can do no better than to study the Book of Acts and about Paul's faith-driven work to establish the Christian church."

HOLY TRINITY Eastern Orthodox Nursing and Rehabilitation Center was opened in August in Worcester, MA at 300 Barber Ave. The building of the 113-bed skilled facility was spearheaded by the Council of Eastern Orthodox Churches of Central Massachusetts. Call Joseph Rizzo at (508) 852-1000.

A CASSETTE OF CHRISTMAS hymns and carols in English and Slavonic sung by the SS. Peter and Paul choir in Chicago can be ordered for $7 postpaid from John Sutko, 8020 South Major Ave., Burbank, IL 60459.

INDIANA UNIVERSITY in Pennsylvania has an Orthodox Christian Fellowship. It is now being serviced by Fr. Deacon Matthew Conjelko, who can be reached at (412) 465-4934.

THE MAY 30 issue of The New Republic carried an article about the Russian Orthodox Church from Stalin's time to the present by James H. Billington who notes that "as a cohering ideology, Orthodoxy has replaced communism as a lodestar of Russian society. Along with the army, the Church is one of the few national institutions still respected." But Billington points out a conflict exists within the Church between those wanting it to assume a political role as an autocratic state church and others who strive for it to assume only a spiritual, theological and pastoral role.

THE BELLTOWER at St. Tikhon's Monastery, which was built soon after the monastery was organized in 1906 is no more. The last occasion held in the tower chapel was the canonization of St. Alexius (Toth). Through the years the belltower was identified with the monastery much as the Tower in Paris or St. Basil's Cathedral in Moscow.

THE NATIONAL SISTERHOOD OF PRESBYTERES (Priests' Wives) of the Greek Archdiocese is developing ways to assist new priests' wives in adjusting to their new lives. Among other things a pamphlet will be printed and retreats for presbyteres will be held.

•For All

they recall how Christ Himself drove out of the temple of God the disorderly vendors and shameless traders who had turned His altar into a market. Every person present should try to drive out of the temple of their soul that which is sinful so that they can be prepared to participate in the sacred action of the Divine Liturgy which is to take place."

•Takers and Givers

Church exists to give its very life to others and the pattern comes from the example of the self-giving of Jesus Christ and the saints.

We all have heard someone say: "I don't go to church anymore – I don't get anything out of it." Worship in the church has very little to do with what we expect to get out of it. The blessings of this worship only start to flow when we come with a genuine desire to give, to offer ourselves to it.

There are millions of "Takers" in this world. But we are destined by God to live the life of giving. Join the ranks of those who have shared their humanity with others the "Givers" – there joy will be found.

ST. HILARY OF POITIERS
(4TH CENTURY) 315-368

St. Hilary of Poitiers, an adult convert from Neo-Platonism in 350 A.D., was one of the greatest fourth century champions of Orthodoxy in the West against Arianism. He became Bishop of Poitiers about 353. Because of his vicious opposition to the Emperor Constantius II who had become emperor of both the eastern and western Roman Empire after the murder of Constans I in 350 A.D., Hilary was summoned to Beziers in 356. The emperor was a strong supporter of Arianism, a doctrine which states that Christ is not the external Son of God nor of the same substance (One of the Holy Trinity). To understand read the Creed, and tried to impose his beliefs on bishops of Gaul at the councils of Arles and Milan in 355 by seeking a condemnation of St. Athanasius the Great. Hilary does not seem to have been present at either council and refused to condemn the great Orthodox father. He was exiled to Phrygia in the same year for his stand. His exile was not severe, he corresponded with his flock in Poitiers and continued to preach. His exile was suddenly terminated in 360, partly because his preaching in the east caused as much theological trouble as his adamant defense of Orthodoxy in the west. Prior to his exile, St. Hilary had never heard of the word *'homoousion,'* which the Orthodox theologians use to describe Christ's consubstantial and co-existence with God the Father. Hilary's eastern exile brought him into contacts with the great Orthodox theologians and he wrote his greatest theological work, "De Trinitate" using *'homoousion'* during his exile. "The Trinity" is a rich use of the scriptures to illustrate the truth of the faith. Much of the work shows extensive knowledge of the writing of the second century father, Origen, and was widely circulated in the west until modern times. He also wrote "De synodis" which is a history of Arianism.

After his exile, Hilary spent much time fighting Arianism in Gaul and administering his diocese. He is known for his kindness and charitable disposition. He is sometimes referred to as the "Athanasius of the west" and his relics still reside in the Romanesque church of his name in Poitiers, France.

Larry R. Sherman, Ph.D.

WINTER GRACE (15)

Some seniors are gambling away their pensions and in more and more cases even their life savings. Driven by loneliness and boredom they are making regular visits to gambling casinos around the country which accommodates them by furnishing buses and food for their convenience.

Older people are especially vulnerable to gambling to excess after the death of a spouse or after retiring and losing the sense of worth they felt when they were working.

This is becoming a serious issue. A lot of people are beginning to go to casinos because they're lonely, feel useless and looking for ways to put some excitement in their lives. It's a sad commentary on life.

ALASKA FUND

Two hundred years ago, the missionaries arrived in Alaska. They labored at bringing the word of God to people scattered over this vast land. For the most part, the Orthodox Christians still live in small villages sustaining their religion in between visits of modern missionaries. We try to help by sending copies of The Orthodox Herald every month since 1952, which many times has to be "air dropped." Helping send copies this month are Dorothy Burochonok, Anne Nimick, Albert Hopay, Michael S. Karas, Ida Sigler, Julia Vanderpool, Ethel Watlock, Dolores Golock, Nika Stepananko.

•Think on This

Proverbs. (Prov. 14:16)

The Apostle Peter and the traitor Judas provide a good contrast between the understanding man and the stupid one or the fool. Peter had been told by Jesus that he would deny his Lord three times. (Luke 22:31-34) Later, when Jesus was being tried before the high priest, Peter did deny the Lord, but soon after when he saw Jesus turn with a meaningful look toward him, Peter went outside and wept bitterly. (Luke 22:54-62) Peter, though deeply hurt, profited from what was conveyed to him by a "look." His deeply heartfelt response to this helped him to be a tower of strength to his brother-apostles later on.

But Judas, though he had been with Jesus and the apostles for about two years and had received the instruction and correction of Jesus and had seen His marvelous works, was not moved. His heart was not touched and he was progressively hardening himself because he was stealing from the funds that had been set aside for expenses. (John 12:6; 13:29) When Jesus, on that last night before His death, said to him: "That thou doest, do quickly," (John 13:27) Judas did not respond. He went on, determined to carry out his wicked scheme. Even when his sin rebounded upon him, he did not go to God in prayer, nor to the apostles, but back to those to whom he had betrayed Jesus. He cringingly tried to give back the thirty pieces of silver, as if that could somehow lessen the heavy guilt that lay upon him. Rejected, he went out and hanged himself.

These two examples highlight the importance of seeking always to understand, listening to appeals, reproofs, even words from others who are trying to help. Not only does a failure to be deeply affected and moved by a rebuke strain a person's relationship with God and his associates, it can also result in the worst possible condition: a hardened heart and an insensibility even to disciplinary "strokes," or hardships that will bring him to his senses.



IMPORTANT DAY

The Baptism of Christ, which is noted in all four Gospels and is celebrated on January 6/19, is known by many names. Among them are: Theophany, Epiphany, Manifestation, Jordan, Yordan.

Along with Christmas, Easter and Pentecost, it ranks as one of the most important days on the Church calendar. The same services are held as on Christmas and the same strict fast is observed. In fact, among our people it is referred to as the "little" or "second" Christmas and the same "Holy Eve" Supper is served as at Christmas.

It was not until His Baptism in the River Jordan that Christ revealed Himself as the Messiah. This is further strengthened by events which are recorded in the gospels and in Isaiah. For example, at the Baptism, St. John refers to Christ by the Messianic title of the "Lamb of God who takes away the sins of the world." (John 1:29)

It was also at this time that the Voice of God identified Christ as the "beloved" which is also a title from the Old Testament. (Isaiah 42:1, Luke 3:22)

It is written in the gospels that the Holy Spirit descended and rested upon Jesus, which also showed Him to be the long-awaited Messiah, the Redeemer of the world mentioned in Isaiah 61:1-2. (Luke 3:22)

Take time to study the significance of this great event and make an effort to attend one of the services offered by the Church. Don't let this day pass without taking notice of it by prayer, fasting and worship.

PRESS FUND

Helping to keep us publishing are the following listed. They help us to meet the ever-rising costs. A big Spasebo/Thank You to all.

Dora Daley, Bez Imena, Johannie and Diane Reinwald, William Basara, Anonymous (3), Anna Connolly, Peter and Dorothy Petronka, Ethel Watlock, B.A. Rhenish, Mary Christini, E.E. Nagorny, Irene Allen, Julia Vanderpool, Ellen Motoviloff Miller, John Gbur, Steve Pasko, Robert E. Keller, Olga Piecewicz. Johanna Wagner for health of brother Stephen. Helen Cudlic for God's blessings. Steve and Lenora Evancho for health of Claudia Sulin, Kyra Brisbine, Joseph Plefka and in memory of mother Anna Sulin, Fr. John Oleynik, Katie Evancho, Irene Tus, Stephen Kopestonsky. Albert Hopay in memory of John "Uraj" and Anna Hopay. Mary Ann (Hopko) Macko in memory of Aunt Mary Hopko Maxwell who died October 19, 1994. Alexandra Spanovic.

CONSIDER TROPARS

Many parishes now have Bible Study, this is admirable and is most effective if the lessons are tied up with church teachings and the church calendar.

The tropars of the Holy Days give the teachings of the Church concerning certain events or people. For example, in January we celebrate the Baptism of Christ. For the Bible readings concerning this event we read: Matt 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34.

These readings are condensed and combined to make the tropar:

"When You, O Lord were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to You, and called You His beloved Son; and the Spirit in the form of a dove confirmed the truthfulness of His Word. O Christ Who has revealed Yourself, Glory to You!"

GREET OR IGNORE

Some greet the New Year with cheers and horns, others ignore it to the extent that they fail to change the year on their personal checks.

Every new day including New Year's Day is a wonderful gift from God! We have the opportunity to start anew, to build on the foundation of our past and make ourselves, our lives, and our world more loving, more positive, and closer to the perfect ideal that God created. Thank you, God, for the gift of this new day and for this new year!

We have entered a new year, which shines with a potential and possibility. We stand at an open door, beyond which lie God's gifts in abundance. "I have set before you an open door." (Rev. 3:8) The new year has many blessings in store for us. Let's greet them with a happy, hopeful heart and an enthusiastic spirit.

Let your motto for this year be the verse taken from Psalm 118:24 which is sung at the Pascha/Easter Season: "This is the day that the Lord has made; (I resolve that I will) rejoice and be glad in it."

It is through our attitudes and expectations that we make our day or our year. Today is the day and the year that the Lord has made. Rejoice and be glad in it!

Dabs of Thoughts

It is interesting that the Nobel prizes for physics and chemistry were given to those over 65. The Church should note that elders have much to give.

The Carpatho-Russians greet everyone at the beginning of the New Year with the words "Scastlivy Novyj Rok (or hod" meaning). The response is "D'akuju! I vy majte Scastlivyj novyj rok (or hod)." "Thanks, and may you have a fortunate blessed New Year!"

The reason why the ancient Churches of Rome, Constantinople, Alexandria, Antioch and Jerusalem are pre-eminent in the Church is that the sees in these cities were established by the Apostles.

Life is tough. Life is rough. Life is going to kick you, that's the way it is. But thoughts have power. Thoughts have energy. Your thoughts can make or break you. As Leo Tolstoy wrote: "I am always with myself, and it is I who am my tormentor."

Patriarch, Metropolitan, Archbishop are titles given to bishops who do a certain job. They are still only bishops.

We often hear the expression "handwriting on the wall." This expression goes back to the Book of Daniel (Chapter 5) in the Bible which relates the story of King Belshazzar of Babylon, who, while feasting, was horrified by the sight of human fingers writing on a candlelit wall.

Where did a good conscience and sin go? The loss of conscience threatens this country with anarchy.

Frank Schaeffer says: "Worship is neither education nor entertainment." We do not attend the Divine Liturgy to be educated (though this may be offered to us in the homily), nor do we go to be passive bystanders entertained by the celebrant. We also do not judge the effectiveness of this service by whether we got a good feeling while we were in the Church. In worship, we come to a mystery ... which exists as part of the timeless realm."



EDITORS' NOTES

I recently met an acquaintance who I had not seen for quite some time. When I asked him how he was, he went through a non-stop recital of injustices and bad experiences he had faced from his early childhood right up to the time I saw him. When he finally paused long enough to take a breath, I asked: "After you're through in the kitchen, do you wrap up the garbage and carry it around with you?" "Of course not," he said. "Then why are you carrying around all these leftovers from the past?" I asked.

While we can certainly learn from the past, clinging to the memory of misfortunes can become a heavy load. It can prevent us from doing our work well and enjoying the good that's present here and now. Such a mental load can cheat us of joy, creativity and progress. This package comes wrapped in many guises, including remorse, resentment, self-pity, criticalness and sensitivity to real supposed slights.

So how can one get rid of it? Mere positive thinking or willpower can be exhausting, and don't provide a genuine, lasting solution. The answer really lies in cultivating a higher standpoint, in looking at ourselves and others through spiritual rather than a material eye. It lies in being able to look beyond the appearance of things to the reality of people in God's image.

Let's choose our packages carefully as we enter this New Year. Anything that comes between us, God and the people we know should be discarded. It has no place, so why pack it and take it around?

Fr. & Matushka Stroyen

Co-editors: 1952-1995

MISSION FUND

We are commanded by Christ to go out to teach about the faith. This is Mission. Helping this month are Albert Hopay, Michael S. Karas, Julia Vanderpool, Mary Rapchak, Demetra Leftheris in memory of her husband Fr. Constantine, who died on Christmas Eve 1993, Ethel Watlock, Johanna Wagner in memory of all beloved members of her family.

Dorohaya Tyotya Mareeyah,

Xcuse me zhe yah neh writing you for a long time noh yah taka busy. Take peeshlo - me next door door neighbor kazala me zhe shitke zhenee teperh my-youth job. Ohna say zhe ohna nashla job kolo sebeh in mall. Yah neh wanting to robitee noh yah want to be yak ohna kazah "liberated woman."

Yah peeshla nah interview ee dostala job. Noh me next door neighbor kazheh me zhe yah "going to need new clothes." Yah yeh kazhou zhe yah neh mam enough money with me a ohna kazhe why don't you get a credit card. Yah neh dumam zhe me staree approve. A ohna me kazhe zhe ohn don't have to know, yah employed ee mozhu dostatee me own card. Yah dostala cardku ee kupeela novee clothes.

Me job interesting, noh takee hours. Every day different-pershey ot 10-4, then 3-9, then 12-6, ee tak dalyeh. Me life neh mah neh yakee pattern. Me staree takee mad boh yah nech neh doing just working ee sleeping. Ohn wants me to quit job. Yah dumam zhe toh perty good idea ee dumam datee notice. Noh preshol bill ot credit card. Dobre zhe yah dostala pochtu. Yah look nah bill ee almost faintovala! Yah hiding ot husbandah boh ohn neh want credit card ee yah zznam why kolee yah saw bill. Yah neh made enough to pay it!

Kolee me husband barz nagoval me to quit yah kazhu yemu zhe yah like to work a few months more. Odin rano ya mala eetee nah robotou barz early. Tak zemno, so much snow, a yah dumam yah neh mailman to go out in snow, sleet and rain. Yah decided to quitovatee. Mee husband (ee yah) takee happy.

Unliberated but happy.
Hanya

BLESSING OF WATER

Right after the reading of the gospel Mark 1:9-11, the Great Blessing of the water takes place. Several prayers are read. Here we give a shortened version of one of them. It is full of teaching concerning Christ.

Great is the Lord and marvelous are his works. No words are adequate to sing his wonders. By his being, from nothingness, he made all things. By his majesty he upholds the world, and by his providence he directs the world. When he made the universe from the four elements, he crowned the circle of the year with the four seasons. All sentient powers tremble before him.

The Sun sings his praise. The moon glorifies him. The stars stand in his presence. Light obeys him. The oceans shudder with awe before him, and bubbling springs do his bidding. He has spread out the heavens like the canvas of a tent. He has established the earth upon the depths. With sand he holds back the sea.

The angels serve him. The archangels adore him. The many-eyed seraphim veil their faces before him.

He cannot be measured in any way; he cannot be described. He is from everlasting. Yet, he came down upon the earth and took the form of a slave. He was made in our likeness. He could not endure, because of his tender-hearted mercy, to see us tormented by evil. He came, and saved us. He has set us free. All creation praises him.

He has revealed himself to us. He has made himself known upon the earth, and dwelled with us. And he blessed the streams of the Jordan by sending down the Holy Spirit.

May the blessings of Jordan be upon this water! May the blessings of Jordan be upon this water! May the blessings of Jordan be upon this water!

And may we who partake of it be cleansed and purified, blessed and sanctified, healed and made whole, so that we may be filled with the fullness of God who is all in all. Amen! Amen! Amen!

WHO IS ROBBED?

An interesting fable is told of a rich man who wanted to help a poor man. He hired the poor man to build a house on the hillside and wanted it completed when he returned from a long journey.

The poor man, a carpenter, said to himself: "My boss is away and I can use cheap materials for the parts of the house which will not show. The house will be weak and undesirable but nobody will know except me."

But when the rich man returned he said: "The house isn't for me – it's for you!"

The carpenter accepted the key in astonishment. Instead of a first class home he now had a fourth-class one.

In the same way, God gives a job to do – a life to build. We have to live in the house we build. If we do a shoddy job, we cheat one person, ourself. We can't blame anyone else.



The Orthodox Herald goes all over the world. The weather varies from the hot to cold extremes, especially in January. Getting and preserving food differs. Pickling and marinating are two methods used by many in our ancestoral lands who still grow their own vegetables. There is no need for us to forego the good taste of vegetables prepared in this way. I make this Vegetable Marinade and we like to snack on the vegetables. Try it. You may end up using other vegetables and find it as delicious.

Vegetable Marinade

1 - 10 oz. pkg. frozen French style green beans
1 - 10 oz. pkg. frozen whole kernel corn
1 - 10 oz. pkg. frozen peas
1 cup celery, chopped
1 medium onion, diced
1/2 cup green pepper, chopped
1 - 4 oz. jar pimento, drained and chopped
1/2 cup sugar
3/4 cup white vinegar
1/2 cup salad oil
1 tsp. salt
1/8 tsp. pepper

Cook vegetables separately as directed on packages until they are still crisp but tender. Drain. Mix together in large bowl. Heat sugar and vinegar until sugar is dissolved. Add oil, pepper and salt. Pour over vegetables. Mix gently. Refrigerate at least 24 hours before using.

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January 1995

1	**Col**	**2:8-12 - Sunday**
2	Heb	3:5-11, 17-19
3	Heb	4:1-13
4	Heb	5:11-6:8
5	1 Cor	9:19-27
6	Titus	2:11-14, 3:4-7
7	Acts	19:1-8
8	**Eph**	**4:7-13 - Sunday**
9	Heb	8:7-13
10	Heb	9:8-10, 15-23
11	Heb	10:1-18
12	Heb	10:35-11:7
13	Heb	11:8, 11-16
14	Heb	7:26-8:2
15	**Col**	**3:4-11 - Sunday**
16	Heb	11:17-23, 27-31
17	Gal	5:22-6:2
18	Heb	13:7-16
19	James	1:19-27
20	Heb	13:17-21
21	Col	1:3-6
22	**1 Tim**	**1:15-17 - Sunday**
23	James	2:14-26
24	James	3:1-10
25	1 Cor	12:7-11
26	James	4:7-5:9
27	1 Peter	1:1-2, 10-12
28	1 Thess	5:14-23
29	**1 Tim**	**4:9-15 - Sunday**
30	Heb	13:7-16
31	1 Peter	3:10-22

BIBLE STUDY

In the reading from 1 Thess 5:14-23 for January 28 we are told to "Pray constantly." Why is this necessary?

When we pray our minds and hearts are putting out a welcome mat to God and goodness.

When we pray, we are declaring, "I believe in God. I know divine love to be the fulfillment of every need."

From the moment we turn to God and His Saints in prayer, the answer to our prayers is on its way to us. We pray:

"Thank You, God, that good is flowing into my life. I know my prayers are being answered in wonderful, miraculous unknown ways. Even when I think I know what I need to make my life happier, healthier, and more fulfilling, Your plan for me contains more than I can conceive or dream of as possible. Yes, my prayers invite the good. Thank You, God, for answers to prayer. Thank You for helping me know that my life and affairs are in Your care and keeping and that the ultimate, best outcome for every situation that concerns me is already assured. I Thank You, God, for my renewed faith that keeps me positive and optimistic."

The time we spent in prayer brings us a wealth of blessings, a new loveliness to our lives, and a grandeur that is beyond words to express. To pray is the most wonderful thing we can do. As we pray, we seem to hear God say, "Your faith has recognized My Being, your love has invited My Presence, All good flows to you now."

BLESSING OF HOME

The tradition of blessing homes is being ignored by many. The statement is usually made that they had the house blessed once or so, why is it necessary to have it blessed each year.

We bless our homes each year because we rededicate it to God. We recommit it to His Glory and to make His kingdom present. The blessing is an aid and means by which this dedication can be made. It is an ongoing process of recommitment and rededication.

Our sins affect not only ourselves but those who live around us. It also affects the environment. (Think of people who talk to plants.) Our houses have been tainted during the year by our sins, our quarrels, our bad language and thoughts. We need to have this stain of sin removed. We are given a unique opportunity in our tradition of having our home blessed to remind ourselves of our Christian beliefs.

Welcome the priest who comes to your home with the water blessed on Epiphany. This water is traditionally called the Jordan water by our people. Have a bowl, a candle and an ikon or cross set on a small table. Help in the singing of the Tropar and Kondak of the Feast if you are familiar with them. And after the initial prayer, when the priest hands you the candle, go to the rooms or places which you want blessed.

"May the Jordan water serve as a purification of the souls, bodies and homes."



CHUCKLE

Keeping warm in Northeast Pennsylvania.